34.

The Miſtery of Iniquity

UNFOLDED:

Or the Reaſon why all thoſe *Jeſuits*, *Prieſts*, and others, of the *Romiſh Church*, that have been lately executed for *High Treaſon*, in Conſpiring the Death of the *KING*, the Subverſion of the *Government* and the *Proteſtant Religion*, have ſo impudently declared their Innocency of all and every the Matters laid to their Charge, even to the laſt Gaſpe: And why the ſame may be very well expected from all that ſhall follow them of the like *Principles*.

By way of Reflection upon their Laſt Speeches.

I Shall divide their *Speeches* into two Parts or Branches:

1. Their flat Denial of thoſe Crimes and Matters laid to their Charge: *viz. The Conſpiring of the Death of the King, the Subverſion of the Government and the Proteſtant Religion.*

2. Their Proteſtations againſt all manner of Pardons, Abſolutions, or Diſpenſations for Lying, Swearing, or Equivocating, *&c.*

As to the firſt part, *viz. The Denial of thoſe Crimes*, &c. I think it may be anſwered, and the reaſon given, without any manner of difficulty.

1. That it hath been their Doctrine and Practice in all Times to hold, The Depoſing of Princes, Murthering of them and their Subjects, and Diſpoſing of their Dominions, to be lawful; is ſufficiently proved by that Worthy Prelat the Lord Biſhop of *Lincoln*, by numerous Examples out of their own Authors; and alſo ſee the *Jeſuits Catechiſme.*

2. That the King of *England* was actually depoſed, and his Dominions diſpoſed of (according to their real apprehenſions and underſtanding) hath been proved before the Parliament; where it

was ſworn, *That the Pope in the Congregation* De Propaganda Fide, *held about* December 1677, *declared His Majeſties Dominions S^t. Peter's Patrimony, as forfeited to him for the Hereſie of Prince and People; and ſo to be diſpoſed of as he pleaſeth.*

To this end he appointed Cardinal *Howard*, as his Legate, to take Poſſeſſion of *England* in his Name.

And that at a Conſult held in *May* 1678, by the Provincial and Society of Jeſuits, *They declare the King an Heretick, they depoſe him and condemn him to be murdered*: And at ſome other Conſults, *They appointed the Chief Officers of State, as the Lord Chancellor, Lord Treaſurer*, &c.

By which it appears, That from that time our Sovereign Lord *Charles* the Second hath not been King of *England*, but his Holineſs the Pope, and the Government his.

Now this being granted (according to their Concluſion) they cannot be guilty of thoſe Crimes laid to their Charge; *viz.* The Conſpiring the Death of *Charles* the Second King of *England*, and Subverſion of his Government, *&c.*

1. Becauſe there is no ſuch Perſon, The Pope being King.
2. There being no ſuch Government, it being the Popes.

So that I think it is plainly made out the reaſon of their Denial of the Crimes, *&c.* according to the firſt part of their Speeches; wherein they all concur and agree.

And that notwithſtanding Mr. *Gavon* was pleaſed to ſay, That there was not one Jeſuit except *Mariana* the Spaniſh Jeſuit, that allows of King-killing Doctrine; it is fully evidenced to the contrary.

Now as to the ſecond Part of their Speeches, which conſiſts of Proteſtations againſt all manner of Pardons, Abſolutions, or Diſpenſations for Lying, Swearing, *&c.* Aſſerting alſo, That no Power on Earth can Authorize any body ſo to do.

It is true, It is very ſtrange to us that are Proteſtants, that there can be any Salvo for ſuch horrid Impieties; As the making of ſuch Solemn Proteſtations at the very Brink of Death, and in ſuch Comprehenſive Terms too, That the Art of Man could never invent more; to make the matter more obvious to common underſtanding; and yet all moſt notoriouſly falſe: as hath been ſufficiently proved, according to their Doctrines; which allow, That they may Swear, Forſwear, Lie, and Equivocate, in Defence of the Right, and for the Utility and Benefit of the Church: For which ſee the Biſhop of *Lincoln*, where he tells you out of their own Authors, *That the Pope can and does uſually diſpence with Oaths, and that he can diſpence againſt the Law of Nature, and againſt the Apoſtle.*

So

So that Papists may take as many Oaths as they please, yet the Pope (when he pleases) can dispence with them, and set them free.

And he says further, That if all these ways of Nulling the Obligations of Oaths fail, yet the Popes *Janizaries* the *Jesuits*, had a new way to prevent all such Obligations of Oaths without any Dispensations; and that is by Equivocations, Rectifying Intentions, and their Doctrine of Probabilities: Pernicious Errors, destructive of Humane Society: And (saith he) so notoriously known to the World, That he need not go about to prove them, or shew the pernicious Consequences of them.

They teach, That a Man may swear to Positive Untruths, by the Law of Directing the Intention.

And therefore Father *Southwell* (a *Jesuit*) taught a young Gentlewoman, That if she were examined, If the said Mr. *Southwell* were at her Fathers House? She might swear No, with this Intention to her self, That he was not there, so that she was bound to tell them.

In time of the Plague a Man cometh to *Coventry*, at the Gates he is examined by the Officers upon his Oath, Whether he came from *London*, or no? The Traveller, though he came directly from *London*, may swear positively he did not come from *London*: The Reason is, Because he knew himself not infected to endanger *Coventry* by his Entrance; which answereth the final Intent of the Demand.

If you be sworn to any thing contained in such a Paper; you may safely swear to them (let them be never such Untruths) and that you do believe all things written in the Paper to be true; meaning the Paper in your Bosome: where you must write what you intend to swear to.

That Father *Garnet* (a great Master in this Faculty) upon his Arraignment being asked by the Court, Whether he did well, to swear upon the Holy *Evangelists*, That he had neither writ or sent to the *Jesuit Tesmond*; which he knew to be false? He replied, That he swore so lawfully enough, because he did not think that his Letters had been discovered; and so they could not have disproved him.

That the Use of Equivocation is held a good sort of Prudence, and that they ought to be prized highly, who knew to make use of it rightly, and to serve themselves of it. And *Gregory de Valencia* calls this Science a Prudent Defence, and doth much commend the Practice of it.

See *The Practical Divinity of the Papists, destructive to the Souls of Men.*

As

As for Indulgences and Pardons for Lying, Swearing, Forſwearing and Equivocating; it is moſt certain they are granted by the Church of *Rome*; Nay for all manner of Sins: Of which take ſome few Inſtances.

At St. *Peters* Church in the *Vatican*, from the *Aſcention Day* to the Calends of *Auguſt*, in every day Pardons for 14 years are granted.

In St. *Paul's* Church in every day Pardons granted for 18 years.

And ſo in divers other Churches for a certain number of years.

And for a better proviſion for Sinners, when a leſs number of years are expired, the Holy *Roman Catholick Church*, out of her tender regard toward Sinners, hath enlarged her bounty to Thouſands of years.

As in St. *John's* Church in the *Lateran*, is a Chappel called *Sancta Sanctorum*, not far from which is an Aſcent of 33 Steps; and if a Man ſhall aſcend them, for every Step he ſhall have 1000 years pardon; in all 33000 years.

And ſo in divers other Churches for a great number of years.

The Rates of all which Pardons are ſet down in the *Taxa Sanctæ Cancellariæ Apoſtolicæ: Viz.*

Abſolution for Him who lieth with a Woman in the Church, and committed other Crimes, is rated at 6 Groſſo's. A Groſſo is about Four pence farthing *English.*

If a Prieſt keeps a Concubine, he muſt for his Abſolution pay 7 Groſſo's.

And Abſolution for Perjury is but 6 Groſſo's.

For all which ſee *Jeſuits Catechiſme.*

Abundance of Variety of Examples are mentioned, of which I have only given you a Taſte, and recommend you to my Authors for a fuller ſatisfaction; where you will find all their Books quoted.

I ſhall therefore conclude with this (which I intend only as a Breviate) That, notwithſtanding all that ever theſe Gentlemen have ſaid with their laſt Breaths to the contrary (which indeed were enough to ſtartle and amaze any one that hath not known or heard any thing of their Principles) it is moſt evident, That the Doctrine of the Church of *Rome* does allow of Lying, Swearing, Forſwearing and Equivocating: And alſo that the ſaid Church does grant Pardons, Indulgences, and Abſolutions for the ſame.

F I N I S.

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